



# METHODIST PROTESTANT.

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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

## PATRONS' DEPARTMENT.

For the Methodist Protestant.

### AN ADDRESS

To the Members and Friends of the Methodist P. Church.

The Book Committee, having just accepted the semi-annual report of our Book Agent and Publisher, with great pleasure and interest avail themselves of the occasion, respected Brethren, to address you upon the present condition and prospects of our Book Concern, and Religious Periodical.

In performing this task, they feel that there is much cause of mutual congratulation, and of stimulated and increased effort.

The rapid and extended circulation of the paper, diffusing, as it does, in its course, so great an amount of literary and religious intelligence, and as well just views of our principles and character, should be viewed by us all as a matter of the first importance; whilst the same fact should excite every individual to renewed and redoubled exertion to give a much wider range to the Periodical, that thereby our system of Church Government may be more generally known and our means of usefulness more extensively felt.

In the infancy of our organization, it is a subject of peculiar and interesting consideration that the Paper is, as it were, our only *general missionary*, upon which we are to depend for the diffusion of a knowledge of our principles, plans, and operations. Through this medium, already has much serious and proper attention been waked up to scriptural views of ecclesiastical government; numerous essays of acknowledged ability and merit have appeared, and revival intelligence of the most interesting character has been communicated, alike encouraging to seekers of salvation, and cheering to the efforts of experienced Christians.

We are gratified in being able to state, that the patronage is already so liberal and respectable; but it must be obvious to all, that, for the objects we contemplate, the paper should be much more extensively known and supported. How then is this to be effected? Simply and fully we believe, by an exertion of influence on the part of the present subscribers. On them the spread of the Periodical, and consequently of the benefits which it proffers, seriously depends. It is merely for each subscriber, to use such efforts as are both practicable and convenient, in recommending the subject to the attention of friends and acquaintance, and an increase of patronage will surely ensue.

This, Brethren, we believe and are confident you will individually do.

The Book Concern we should also esteem as one of primary worth and importance to the Church, not merely as a source of revenue,—in which view, however, it doubtless merits much and appropriate attention,—but also as a source of literary and moral illumination and influence to the community. In this last respect, the character of the Concern is especially to be estimated by the service which will be rendered, in furnishing our patrons with a suitable amount of amusing and polite literature, and more particularly, with what we regard as correct and instructive views of Christian doctrines and morals.—To which may be added, that the Books, recommended by the Committee, and kept on hand by the Agent, will always be offered on the most accommodating terms, to our brethren and the public.

On the subject of payment to the paper, we have been pleased to notice in its columns, the Publisher's acknowledgment of so much prompt and liberal punctuality. This is indispensable in any concern of the kind, not merely for meeting the expenses and necessities of the work, but for enabling the Journal to sustain its character, and to furnish the means of appropriate

amusement and instruction to patrons and readers. But in our own case, there is a double reason for punctuality in meeting the claims, not only of the Paper, but also of the Book Concern, as from both, the Church is to derive, in the event of a liberal and extensive patronage, considerable pecuniary help. On this point, we would notice one fact in particular, and beg leave respectfully to press it upon your attention, viz: that by official and stipulated obligations, the Agent is required to make regular settlements with the Book Committee, and pay over to them such a per-centage from the sale of books, and the avails of the Paper. On the one hand, then, it is essentially important to the revenue of the Church, that our Periodical and Books be circulated as extensively as possible; and, on the other hand, that for both, prompt payment be made, that the Publisher may be enabled to pay over punctually to the Church her division of the profits, and the Book Committee have it in their power to invest such funds, as they shall accrue, to the greatest advantage.

In conclusion, we have to suggest that we unitedly engage, with becoming interest, in endeavouring to enlarge the subscription to the Paper; that our brethren in the ministry and such as occupy the office of stewards in the Church, see that the Circuits and Stations be well supplied with books; and that all, for reasons already assigned, show and recommend prompt attention to our pecuniary fund.

This address we have made almost exclusively a business paper, as the case seems to have required, not that there are no matters of a spiritual nature which we might have noticed, for in this department we could have fully and with peculiar pleasure, employed the time. On these points, however, you would have anticipated us,—you are already informed. Great cause have we, beloved Brethren, to thank God for the abundant favour which he has shown to us. From almost every quarter we receive intelligence, that God is graciously pouring out his spirit upon our Churches; that our ministers and people are struggling for holiness of heart; and that, under their united labours and prayers, many immortal souls are coming to the knowledge of divine and saving truth.

Shout, and be glad in the Lord, O thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

FRANCIS WATERS,  
JAMES R. WILLIAMS,  
SAMUEL K. JENNINGS,  
JOHN CHAPPELL,  
EBENEZER STRAHN.

Baltimore. July 19th, 1831.

## CATECHIST.

For the Methodist Protestant.

### A CATECHISM OF SHORT QUESTIONS AND SOME INFALLIBLE ANSWERS.

**Question.** How is it proved, that ministers of the gospel have no authority of their own?

**Answer.** From Matthew, chap. x. Mark iii. 13, 19. Mark vi. 7, 13. Luke vi. 12, 19. Luke ix. 1, 6. Luke x. 22. Acts iii. 6, 12, 16,—and from the testimony of all the Apostles.

**Q.** How is it evident that all Christian rights, and all christian privileges, are common to all christians?

**A.** From Matt. xii. 46, 50. No man can prove to the contrary of this. All the Scriptures testify the same things, as Matthew, in this passage.

**Q.** Does it follow as a consequence, that, if all are equal in rights and privileges, the christian commu-

nity is entitled to self-government, in obedience to the Scriptures.

**A.** If any one can, let him prove to the contrary.

**Q.** Are there any examples of the first christians assisting in their own government?

**A.** See Acts i. 15, to end of chapter. That the "hundred and twenty" gave forth lots, is evident from the address of Peter, "Men and Brethren," which would have been unsuitable to the *eleven* only. The choice of an apostle was to be from among "these men, which have companied with us all the time that the Lord Jesus went in and out among us"—ver. 21 and 22. Two were selected, ver. 23. "And they prayed," ver. 24.—ver. 26, "And they gave forth their lots." We see in verses 21, and 22, the qualifications required in candidates for the Apostleship. None but those who could truly declare, "This Jesus hath God raised up, whereof we all are witnesses," could be candidates.

**Q.** Who were these?

**A.** "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from among us, must one be ordained to be a witness with us of his resurrection."

**Q.** But this only proves the exercise of *suffrage* by others as well as by the apostles.

**A.** What more can you desire to prove than this?—*Nothing!* Nothing, in so important a case.

Turn we next to Acts, xv. chap. "Certain men, from Judea," caused dissention about circumcision; it was determined that Paul and Barnabas and *certain others of them*, should go up to Jerusalem, unto the Apostles and Elders, about this question. ver. 2.

**Q.** Who determined?

**A.** See Acts xi. 29, 30. They who *determined and sent then*, we think *sent now*: i. e. the church at Antioch.—See also the agency of the church xv. 3. See who received them, ver. 4. See who took part in the debate, ver. 5. See ver. 6. The *Elders* were not Apostles. There is no evidence of their being ministers at all. ver. 7. Peter again addresses, "Men and Brethren," as he did acts 1. ver. 12. There was a "*multitude*" present.—The address of James commences "Men and Brethren." ver. 13. Now see ver. 22. who *sends*; 23, who *wrote*, and to *whom*; 30, to *whom* the epistle was *delivered*.—See also chap xvi. 4. Elders and apostles are contradistinguished. So too, chap. xx. 17, 26. Paul, James, and the Elders confer and decide. It is perfectly plain that the Elders were not apostles. Nor is it clear that they were preachers—they may have been; some probably were, others, probably not. St. Paul says, "Let the elders that rule well be counted worthy of double honor, ESPECIALLY THEY WHO LABOUR IN THE WORD AND DOCTRINE." 1 Tim. 1. 17. So that all who ruled did not preach.

**Q.** Do you suppose that ruling elders—*aged men*—were representatives of the Churches?

**A.** Yes. See 1. Pet. 1. 3. Matt. xx. 25. 1. Cor. 3. 5. 2 Cor. 1. 24. Philip. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Whosoever is not a representative ruler is a "lord over God's heritage"—and as such, a most wretched "ensample to the flock," and to the world. Never in the scriptures of the New Testament are we commanded to honour the rulers of Churches for their *office*' sake; but only for their work's sake.

If authority is to govern churches, the succession is from Rome; nor is there any limit to it. Scripture and reason are the legal and divinely authorized rulers of churches. All other rulers are usurpers.

**Q.** Do you expect readers to refer to all the passages you have cited?

**A.** They will not lose their labour who shall do so.  
S.



## THE PREACHER.

For the Methodist Protestant.

## THE CITY OF REFUGE.

NO. II.

That the sinner, as well as the saint, is in the pursuit of peace and happiness every moment, is a truth that cannot be doubted. The very constitution of man's nature prompts to this. But the former knows, from sad experience, that all his efforts are delusive,—under the strong impulses of an unregenerate heart, he seeks for enjoyment in objects of his own creation, instead of looking to Him, who is the author of every good and perfect gift. He imagines, from day to day, that he is on the borders of the elysium, and dreams at night, that he will rise on the morrow, only to partake of the fruits of its blissful fields; but the golden phantom fleeth away, with the dream, that created it. Hope however still inspires him to make another, and another effort, while busy fancy, ever ready to delude the unthinking soul, throws around each desired object new beauties and unfading prospects of bliss. Thus it is, that the self-deceived sinner is every day crying, peace to his soul, when God declares, "there is no peace to the wicked"—that "the light of the wicked shall be put out"—that He is angry with them every day, and that he will rain down upon all such, "snares, fire, and brimstone, and an horrible tempest, and this shall be the portion of their cup forever."

Are you thus dreaming, fellow sinner, in the midst of such danger? Because sentence against an evil-work is not executed speedily, is your heart fully set to do evil? Pause! we pray you—remember Sodom! The day, in which that city was laid in ruins, and its inhabitants hurried to eternity, the sun no doubt beamed upon its towers, its palaces, and its steeples, with his usual splendour—at his rising above the horizon, the busy multitude awoke to the turmoils of their daily avocations, and under the influence of hope, welcomed the new born day as the appointed time, in which their pleasures were to be increased by the acquisition of additional riches or honours,—not dreaming that their end was so near at hand—that they were standing upon the crumbling precipice of time, and about to hear the dread decree,—“this day—this hour, thy soul shall be required of thee.” Such may be your case, if you continue to resist the influences of God's holy spirit; for he declares, “His spirit shall not always strive with man,” and so sure as it is taken away from any individual, the damnation of Hell is his inevitable portion.

But is there no remedy for the sinner? Is no way provided for his escape from these awful consequences? Sinner! there is. There is a refuge, more secure than the mountain to which the angels directed Lot to flee—more safe than Zoar, in which he was permitted to take shelter. This refuge is Jesus, the Saviour, who came into the world to save sinners, and who, by the grace of God, tasted death for every man—for “God sent forth his son, made of a woman—made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and be cleansed from all sin, and unrighteousness.” And he is the *only* refuge to weary and heavy laden sinners—their anchor of hope, amidst the temptations, trials, and conflicts of this life—the rock of defence which can never moulder away by the waste of time—the only sure foundation, upon which the sinner can build for an inheritance, incorruptible beyond the skies.

“Christ, is the refuge of his saints,  
When storms of deep distress invade,  
’Ere we can offer our complaints;  
Behold him present with his aid.”

The sacrifice of Christ, as an atonement for sin, is a subject which angels desired to look into, but which no unfallen spirit can comprehend, nor even man fully appreciate, until brought to feel that he is a sinner in the sight of heaven—unable by any efforts of his own, to save himself from the bitter pangs of eternal death, or to elevate himself to a state of favour and fellowship in the sight of heaven. There is no other name under heaven, given among men, whereby we can be saved—save Jesus Christ, and him only. He, that believeth with a heart unto righteousness that Jesus is the Christ, is born of God, and shall be saved, but he that believeth not, shall be damned.

Having presented, to the solemn reflection of the sinner, some of the dangers to which he is exposed, and pointed him to the only hope of salvation, held out in the gospel, we shall now bring to the notice and serious consideration of the disciples of Christ, the duties which they owe to sinners thus exposed to eternal ruin and misery.

A strong intimation of this duty is presented, in the earnest exhortation of our text—delivered by two angels who were sent to warn Lot of the speedy destruction of Sodom. For if these heavenly messengers, who were not involved in the calamities of the fall—in the desolating and soul-destroying effects of sin, as we are, were so earnest in their appeal to Lot and his family,—so deeply concerned for their temporal safety, how much more earnest should the followers of Christ be, in urging sinners to flee the wrath to come, and to lay hold upon the hope set before them.

If the scriptures of divine truth were silent, in regard to the duty of all christians to exhort sinners to repentance, the influence of grace upon the heart of the believer—the general love and charity which christianity inspires, would prompt the children of God to a zealous and faithful discharge of this very interesting and important service. Love to God, and universal charity to man, are the leading—the most prominent effects of christianity; and the individual, under the influence of these divine principles—whose heart is warmed and softened by the grace of God—whose soul has been watered by the dews of heavenly love, must feel an anxious concern that all mankind should partake of the like precious faith.

“Awake my dormant zeal! forever flame  
With gen’rous ardour for immortal souls;  
And may my head, and tongue, and heart and all,  
Spend, and be spent in service so divine.”

But the scriptures of divine truth are not silent upon this subject—“let him that heareth, say come,” and as we have heard, we would in the earnestness of our soul, exhort and warn every unconverted sinner to escape for his life. Although you may not be visited by the fiery blasts of heaven, as were the Sodomites, or be destroyed by the falling of the tower of Siloam for your sins, yet we tell you by the high authority of heaven, except you repent, ye shall all likewise perish.

We would appeal to you as rational, considerate beings, if it were important for the pious Lot to flee in haste to the mountain, in order to be preserved from temporal death, is it not far more important, that you as sinners—exposed to eternal death, should at once take heed to the warning voice of the Almighty, and flee for refuge to the Redeemer of men. If you doubt it, ask the rich man who, after faring sumptuously every day, lifted up his eyes in hell, being in torment,—and all your doubts will be dispersed forever.

Life and death are set before the sinner in the gospel, and every consideration, and every motive which ought to interest an immortal soul, is urged upon him to escape from the death that never dies. For if you neglect to improve the light, which enlighteneth every man that cometh into the world—if you misimprove the blessed and sacred talent, committed to you for holy purposes, banishment from the presence of the Lord and the glory of his power must be your portion forever. The decision, whether you will be saved or lost—whether you will enjoy the pleasures of heaven, or suffer the torments of hell, rests with yourself. The way of escape is provided and made plain—the gate to eternal life is opened wide, and the living streams of salvation are proffered to all—to every one that thirsteth—to all that are weary of sin, and heavy laden with iniquity—to all mourners in Zion:—all are invited by the Lord Jesus Christ, to come and taste of the waters of life freely. “Now is the accepted time, behold this is the day of salvation.” Delay not your decision, lest unexpected death come, and your soul be lost forever. It is the Lord who calls—“to day, if you will hear his voice, harden not your hearts”—“let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon.” He will not only pardon your sins, and give peace and joy on earth, but after the troubles of this life have ended, he will admit you into the felicities of the upper world, where, on the banks of eternal deliverance, you shall with enraptured saints and glorified spirits, around the throne of the Eternal, pour forth in strains of holy triumph, the song of free grace, “to Him that hath loved us, and washed us, in his own most precious blood—to Him be glory and might and dominion forever and ever. D.

## JUSTICE AND MERCY.

Said Justice, “Man I’d fain know what you weigh;  
If weight, I spare you, if too light, I slay,”  
Man leap’d the scale; it mounted: “On my word,”  
Said Justice, “less than nothing, where’s my sword?”  
Virtue was there, and her small weight would try,  
The scale unsunk, still kick’d the beam on high.  
Mercy, the whitest dove that ever flew,  
From Calvary fetched a twig of crimson hue;  
Aloft it sent the scale on t’other side,  
Man smiled, and Justice owned “I’m Satisfied.”

## THE ESSAYIST.

For the Methodist Protestant

(NUMBER III.)

## THE DIFFERENT DECISIONS OF ENGLISH AND AMERICAN METHODISTS, CONCERNING THE RIGHT OF PRIVATE JUDGMENT.

It is both interesting and important, here, to refer to the minutes of the first Conference, held by John Wesley, in June, 1744, wherein the ground of *private judgment* is laid down upon broad and liberal principles, and, at the same time, the boundaries traced at which a self-denying submission of opinion becomes expedient.

It is really surprising to observe how the Episcopal Methodist Ministers of 1828 in the *United States*, differ from the Methodist Ministers, (for they never had an Episcopacy,) who composed the English Conference of 1744, with the venerable Wesley at their head. The Governments of the two countries do not differ more than these two conferences. Indeed, the sentiments of the English preachers are more adapted to the genius of this country, than those of their American sons in the Gospel, who would fain persuade us that they have a high respect for the land-marks of their “fathers.”—Let us contrast them fairly:—

## THE ENGLISH CONFERENCE, OF 1744:

1. “No Christian can submit in speculative things, to the majority, farther than his judgment is convinced; nor, in practical points, so far as to wound his conscience.”
2. “It is undeniably certain, that a christian cannot submit any farther than this, either to Bishop, Convocation, or General Council.”
2. “This is that great principle of private judgment on which all the reformers proceeded; Every man must judge for himself, because every man must give an account of himself to God.”

## THE AMERICAN GENERAL CONFERENCE OF 1828:

Speaking through their organ:

1. “Those ministers, whom God selects to be the shepherds of his flock—and the guardians of his people, possess the right of governing themselves in religious matters, and all those committed to their care.”
2. “After having demonstrated the divinity of their mission, in the awakening and conversion of souls, have they not a right to govern those who have been thus given them as the fruit of their ministry?”
3. “As long as these officers of Christ, move in obedience to his will, (that is remain good men,) so long the people are bound to submit to their authority in all matters of church government and discipline.”

It is at once seen, that the authority, claimed by the travelling ministry of the United States, transcends the power claimed by the Father of Methodism: it remains only for us to look at the reason assigned by these gentlemen, for this course of conduct. It may be enunciated in the following proposition: a man may be a good christian, and as such may enjoy the right of private judgment, but till he is prepared to sacrifice this right, he is unfit to be a Methodist.” This, of course, solves the matter! We leave it to the comment of common sense.

Meanwhile, we shall believe that irresponsible and unlimited power, as above claimed and exercised, is altogether unwarranted; and, whether that power be in the hands of the Pope, or the Bishops and travelling ministers of the M. E. Church, whether it be wielded by the one or the other, it is dangerous to the liberty, peace, and happiness of church and state.

In our federal and state governments, the *right of instructing and controlling* our rulers is considered an *indispensable* safeguard of the liberty and happiness of the whole community. In the Methodist Episcopal Church, no such right is recognized,—no such privilege is granted. If her economy had been altered, so as to acknowledge this fundamental principle, and her members been protected from unjustifiable and clandestine proscriptions, in the proper use of the liberty of speech and of the press, reformers would have continued in her communion, and rested the issue of the controversy upon free discussion, being fully satisfied of the reasonableness and justness of their cause. All they wished at the hands of the authorities of the church, was, the privilege to examine into the nature of her polity,—freely, yet dispassionately, to point out its numerous defects,—and respectfully to suggest any alterations or modifications which reason, experience, observation, and revelation might dictate.

Such was the rigid attachment they felt to the peculiarities of methodism, in other respects, they would have remained, unwavering members, and contented



themselves with pursuing calmly the discussion, until the contemplated and desirable changes should have been introduced, upon such pacific terms, as would have been satisfactory to all engaged in the controversy. But the investigation, throwing an unwelcome light on the curious features of so strange a hierarchy, attracted greatly the attention of many; who, finding the government to be defective and despotic, united fervently in opposition to it. This alarmed and offended the "ruling party," and soon reformers learned that they were engaged in a work which would bring upon them the displeasure of the "master spirits" in Israel. Difficulties, not anticipated in the first stages of the investigation, were soon realized, and impediments were thrown in the way of freedom of inquiry, which will receive due notice as we pass on. At present, we content ourselves with observing, that our writings were considered by the *higher powers*, as "speaking evil of ministers," and a certain rule, found in the Methodist Episcopal Discipline, last edition, page 88, was so construed by the Baltimore Annual Conference, and its construction so confirmed by the decision of an overwhelming vote of the General Conference, as to effect the expulsion of many ministers and members of the Church;—men, who did nothing to merit such treatment, except it be thought, that investigating matters of church government and discipline, and exposing certain shameful acts of mal-administration committed by travelling ministers, be a crime sufficient to exclude men from the kingdom of *grace and glory*. Among these expelled ministers and members, were some of the *old stock of Methodism*,—who espoused its cause, when it was a *proverb of reproach*, and who, under God, were instrumental in giving it its present character and influence where they reside;—men, who for respectability of character, piety, and intelligence, are at least equal with those, who wantonly sported with their feelings, and causelessly ejected them from their communion.

The rule, to which we refer, and upon which the trials and expulsions of reformers were based, is as follows: "If any member of our Church shall be clearly convicted of endeavouring to sow dissensions in any of our societies, inveighing (uttering censure or reproach) against either our doctrine or discipline, such person so offending, shall be first reprov'd, by the senior ministers or preachers of his circuit, and if he persist in such pernicious practices, he shall be expelled the Church." If reformers had "inveighed against the doctrines of the Church," and for this, been expelled, there would have been some show of consistency, but they merely objected to matters of church government and discipline, and mal-administration, and for this were they expelled.—While the General Conference of 1828 placed the seal of their approbation upon outrageous violations of the people's rights, they very formally exculpated Bishop Soule, although he rejected the binding obligation of the moral law on christians.—denying verbally and in his printed sermon, the obligation of christians to keep the Sabbath. The Law of God says, "Remember the Sabbath day to keep it holy;" Mr. Soule releases man from its binding obligation, with perfect impunity, while reformers are expelled for advocating a principle dear to every American,—the principle of representation in government.

VERITAS.

# POETRY.

## THE PROPHETIC DEW-DROPS.

J. Batten.

'Twas morn—the dewy morn,  
The rosy East told of the coming day,  
And many a flow'et 'neath its ray  
Was into beauty born,  
While the frail dew-drops hidden dwell,  
On the low violet's leaf—or wild flowers dropping bell.

There was a gentle sound,  
An infant's lisping voice upon the wind;  
Set on whose brow, th' impress of mind  
Was seen, and knowledge found  
A pale, a lovely child—a gem,  
Bright as the loveliest flowers of Flora's diadem.

"Tell me, my father, why  
The dew-drops hasten from each pale wild flow'r?  
Is the sun wrath, that in an hour  
Those pearly dew-drops die?  
Look! some have liv'd from twilight's close,  
Inhaling sweets from all—the lily and the rose.

"Tell me, my father, why  
Those fated dew-drops pass—while these beneath  
The moon-beams liv'd, and by the wreath  
Of stars in yon bright sky,  
Like diamonds on the flowers have shone,  
While Even lit their rays as Night was hastening on?"

"My child," the father said,  
While a soft passing shower to Earth was given,  
And round them shone the arch of heav'n,  
"Thy dew-drops are not dead;  
For nothing withers from our world  
But in yon Heav'n exists with brighter bloom unfurl'd.  
"Seest thou yon beaming bow?  
There live the pearly dew-drops mourn'd by thee,  
Re-set, and shining gloriously—  
Jewels in Eden now:  
And nothing know we bright or fair  
But like those drops will pass—and live in radiance there.  
"All fades we love below;  
The blossomings of hope, of life, will die;  
Dew-drops, and flowers, and infancy,  
Alike a withering know:  
Yet when they from our world are riven,  
Their sweets like incense rise, to live again in Heav'n."

Prophetic words! that child,  
In its soul's brightness, while yet morn—has pass'd;  
Ere Earth a sorrow round it cast,  
Or serpent's trail defil'd;  
And like the dew-drops of its love,  
Exists in glory now—a radiant one above!

## INVESTIGATOR.

For the Methodist Protestant.

### THOUGHTS ON THE TERMS, PRIESTHOOD AND SACRIFICE.

Mr. Editor,—A writer in a late number of the *Mutual Rights*, (you must pardon me, sir, for using the *family name* of your paper; there are so many pleasing associations connected with the title, that I should regret exceedingly if it were buried in oblivion, or lost among the clouds,) has requested some of your correspondents to inform him, "where, in the New Testament, an earthly priesthood is instituted for the christian church; or where, in the New Testament, the title of priest is applied to designate a minister of the christian religion?" Although, sir, I do not consider myself as included in the call, or pretend to be able to enlighten your correspondent, yet, I will presume to offer a few thoughts on the important subjects involved in his inquiry.

At the commencement, it may be necessary to fix the meaning of the term, priest, and this can be easily done by designating his duties. The primary signification, of the term priest, implies that he is a person who is set apart for the performance of sacrifice; and I believe it would be difficult to find a passage, in either the Old or New Testament, where the word occurs, but the idea of sacrifice is connected with it. Before the promulgation of the law of Moses, the first born of every family acted in the capacity of priests, and offered their own sacrifices. Thus Melchizedek was a *patriarchal* priest of the Most High God. Heb. vii. 1. Under the Law, the priesthood was made hereditary in the family of Aaron, and the first born of the oldest branch of that family, if he had no legal blemish, was always the High priest. The ordinary priests served immediately at the altar, offered the sacrifices, killed and flayed them, and poured their blood at the foot of the altar. 2 Chron. xxix. 34.—xxxv. 11. The term is also used in the performance of heathen rites. "Then the priests of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people." Acts xiv. 13. But it is to the Lord Jesus Christ that the term is applied, in a pre-eminent manner. The high priests under the Law were only types and figures of Him. He is the High Priest of our profession, Heb. iii. 1, and is so called because he offered himself a sacrifice for the sin of the world. See then the connexion between the cardinal doctrines of the gospel. The introduction of sin and death, into our world, required an atonement. No atonement would be accepted, or could be made effectual but one of a divine nature. The sacrifice of Christ was all-sufficient for the purpose; and this proves his divinity; "wherefore, He is able also to save them to the uttermost that come unto God by him." Heb. vii. 25. In conclusion, I know of no place in the New Testament, where the term priest is applied to the minister of the gospel.

But, if the term priest, is no where in the New Testament applied to the minister of the gospel, why is it that the church of Rome applies it to an order of her ministers? Because she holds the doctrine of the sacrifice of the Mass. Hear the council of Trent on this subject. "In the sacrifice of the Mass, the same Christ is contained and unbloodyly immolated, who once offered himself bloodily on the cross." Sess. 22. chap. 2. Here, then, is Transubstantiation—a doctrine which declares, that after

the prayer of consecration is offered by the priest, the bread used in the sacrament ceases to be bread, and is changed into the *real body* of Christ: and the wine used in the sacrament ceases to be wine, and is changed into the *real blood* of Christ. She holds that those who partake of this sacrament *eat the flesh* of our Lord Jesus Christ and *drink his blood*. It is easy, therefore, to understand why she uses the terms "priest" and "altar" in her communion service.

The doctrine of Transubstantiation had its share of influence in producing the glorious Reformation:—not only because it was contrary to the tenor of the gospel—the dictates of reason, and the evidence of our senses, which are appealed to in support of the christian religion; 1 John i. ch. 1—3 v. but because it invalidated the sacrifice of the cross, and the efficacy of the death of Christ. Hear what St. Paul says. "And every priest standeth daily ministering, and offering oftentimes the same sacrifice which can never take away sins: but this man, after he had offered *one sacrifice* for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by *one offering* he hath perfected for ever them that are sanctified." Heb. x. 11—14.

Happy had it been for the christian world, if LUTHER, the great Reformer, had been able to shake off entirely the prejudices of early education. He saw and felt the absurdity of Transubstantiation, and heroically opposed that doctrine; but he strenuously maintained that the body of Christ was joined with the bread in the eucharist. This is what is called by divines, *consubstantiation*. "Luther and his followers, though they had rejected the monstrous doctrine of the church of Rome, with respect to the transubstantiation, or change of the bread and wine into the body and blood of CHRIST, were nevertheless of opinion, that the partakers of the Lord's supper received, along with the bread and wine, the real body and blood of CHRIST. This, in their judgment, was a mystery, which they did not pretend to explain. CARLOSTADT, who was LUTHER's colleague, understood the matter quite otherwise, and his doctrine, which was afterwards illustrated and confirmed by ZEINGLE, with much more ingenuity than he had proposed it, amounted to this: 'That the body and blood of Christ were not really present in the eucharist; and that the bread and wine were no more than external signs, or symbols, designed to excite in the minds of christians the remembrance of the sufferings and death of the divine Saviour, and of the benefits which arise from it.' This opinion was embraced by all the friends of the reformation in Switzerland, and by a considerable number of its votaries in Germany. On the other hand, LUTHER maintained his doctrine, in relation to this point, with the utmost obstinacy; and hence arose, in the year 1524, a tedious and vehement controversy, which, notwithstanding the zealous endeavours that were used to reconcile the contending parties, terminated, at length, in a fatal division between those who had embarked together in the sacred cause of religion and liberty." Mosheim. vol. 4. pa. 62.

In a note, which the translator of Dr. Mosheim makes on the doctrine of ZEINGLE with respect to the sacrament, he says; "It appears from this representation, (which is a just one,) of the sentiments of Zeingle, concerning the Holy Sacrament of the Lord's supper, that they were the same with those maintained by bishop HODLEY, in his *Plain Account of the Nature and Design of the Sacrament of the Lord's Supper*." Now, although bishop Hoadley, and many of the most distinguished dignitaries of the church of England, believed, "that the body and blood of Christ were not really present in the eucharist; and that the bread and wine were no more than external signs, or symbols," yet she has been charged by some of the ministers of the church of Rome with holding *consustantiation* at least, which was the peculiar doctrine of LUTHER, if not transubstantiation, against which he had so powerfully raised his voice. This charge they attempt to establish by three arguments. 1st, They say the language used by some divines of the church of England, who have written expressly upon the subject, justifies the charge. Thus bishop Forbes; "The sounder Protestants make no doubt of adoring Christ in the eucharist." And again: "These people commonly have not a right belief of Christ in the sacrament, in which he is present after a wonderful but *real manner*." Dr. Cosin in stating the doctrine of the church of England, says: "For in this mystical eating, by the wonderful power of the Holy Ghost, we do invisibly receive the substance of Christ's body and blood, as much as if we should eat and drink them both visibly." 2d. The charge is supported by the language used in her book of common prayer, which is established by Act of Parliament. In her communion service she prays thus: "Grant us to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death." And in giving the sacrament, the minis-



ter says, "The body of our Lord Jesus Christ which was given for thee, preserve thy soul and body unto everlasting life. The blood of our Lord Jesus which was shed for thee, preserve thy soul and body unto everlasting life." 3d. The charge is supported, they say, by the attitude the communicant places himself in, when he receives the sacrament, which is that of kneeling. Hear bishop Forbes again. "It is a monstrous error of the rigid Protestants (calvinists) who deny that Christ is to be adored in the eucharist, except only with an inward adoration of the mind, but not with any outward act of adoration, as kneeling or other like posture of body. Thorndyke says; 'I suppose the body and blood of Christ may be adored wheresoever they are. And is not the presence thereof in the sacrament of the eucharist, a just occasion presently to express, by that bodily act of adoration (kneeling) that inward honour which we always carry towards our Lord Christ as God.'"

Quotations might easily be multiplied to show, that Roman Catholic priests consider the church of England as holding the doctrine of the real presence of Christ, in the sacrament, as well as themselves: and it would seem as if there were too much reason for making the charge. Considering the time the reformation was introduced into England, in the reign of Henry VIII—the prejudices of those who espoused it, or propagated it, being educated in the church of Rome—the difficulty of divesting the mind of the sentiments and doctrines embraced in early life, it is not to be wondered at, that the doctrine of the real presence of Christ should be introduced into her communion service. But, that this doctrine should be perpetuated, in the formulary of her service, for 300 years, is strange, passing strange indeed! And yet, strange as it is, it is far more astounding, that the Methodists in the United States should, at their organization, have adopted a form of government at variance with the principles of the civil institutions of the country, when there were no reasons of state for doing so; and adopt doctrines in her communion service, which cannot be defended on New Testament principles or precedents.

A.

## NARRATOR.

For the Methodist Protestant.

NO. I.

## ETHELIA SOMMERVILLE; OR, THE YOUNG CONVERT.

The subject of the subsequent narrative, was the daughter of a rich and an intelligent merchant, who resided in one of our large commercial cities, and was highly esteemed for the amiableness of his manners, the glowing generosity of his heart, and the unimpeachable uprightness of his professional deportment. Ever attentive to the rapidly developing faculties of his lovely child, he furnished all the facilities, necessary to enlarge and adorn her mind. Ethelia was placed under the tuition of the most competent instructors, and encouraged in the pursuit of her studies by every little blandishment, that parental fondness and ingenuity could devise. Her advancement was considerable, as literary excellence soon became the idol of her quick and classifying intellect. She passed in rapid progression from the abecedarian rudiments of language, to the more comprehensive and honorable grades of rhetoric and philosophy, and was introduced into almost every department of polite literature. Every concluding year gave additional evidence of the increasing capacity of her mind, and its wonderful susceptibility of high intellectual accomplishments. Her teachers, observant of her extraordinary industry, contributed to her advancement, by every means, their tenderest regards could suggest, and in a few years Ethelia returned home an elegant and a well-educated woman. Under the instructions of skilled tutors, she had acquired the current embellishments of polite life, and in the estimation of her indulgent father, was a perfect model of female excellence and beauty.

Her first step upon the area of fashion, was attended with flattering and fortunate auspices. No eye could behold her fine symmetrical form, the gracefulness of her mien, the sprightly but noble expression of her large blue eye, overarched by a brow of exquisite pencilling, her high, full forehead, indicating the character of her thought and fancy, without admiring her as a specimen of nature's best workmanship. Occupying a station, so prominent and enviable, a crowd of heartless admirers incessantly attended the coteries and levees of her family. She, however, had acumen enough to distinguish the hollow address of the mere flatterer, from the significant offers of the candid admirer. Her affections remained unattached, and her love flowed in an unbroken, unimpeded tide, into the bosom of her venerable and loving parent. The spring days of her life glided plea-

santly away, while scarcely an occasional cloud obscured her sky or intercepted the rays of joy's sun beaming in full brightness on her smooth, flowery path. Wealth supplied all the demands, that could be made on his coffers, and a tastefully and amply furnished library offered a rich repast to the relishing mind. All her wants, real and capricious, seemed to have been foreseen, and were immediately met without a moment of disquieting delay.

Although she was thus capable, from the amplex of her resources, of enjoying continual and refined pleasure, if it could be found in the compass of earth's felicities, yet, after the revolution of a few sunny months, she began to have her seasons of languor and dejection. Not even the exhilarating and soul-moving tones of the loudly-sounding—the softly murmuring piano, could drive off the deadening incubus, that sometimes fastened upon her soul. I happened to pay her a visit during one of these melancholy paroxysms, and notwithstanding the evidence of general contentment, which beamed from her countenance, an observer might have easily perceived indications of a contest in her heart. She met me with a forced smile, as it was contrary to her nature to treat even the meanest creature with coolness, being unusually remarkable for the easiness and cordiality of her manners. We are instinctively prone, to condole with the sorrows of our fellows; so I felt a pressure of deep, unwonted gloom, and became entirely incapacitated for a vivacious and an agreeable colloquy. However, after cursorily discussing a few common place topics, we mutually commenced a more interesting tenour of converse. In my frank and ardent manner, I adverted to the indications of heavy sorrow which marked every lineament of her once joyous visage, and cast an air of uncontrollable lassitude about her volatile form. Without any laboured periphrasis, she revealed the cause of her low spiritedness in a plain, free and compendious review of her reflections for some weeks.

A young gentleman, of moderate talents, some imagination, and a large stock of self-confidence, had subtly inculcated his deistical sentiments with such success, upon her unsuspecting mind, that her religious creed was almost abandoned, and despondence began to wither a heart that was always elate with hope. We continued our conversation for several hours, and I was induced to hope from the eagerness and delight with which she listened to my argumentation in favour of the Christian Faith, that many of her distracting doubts were removed. At least I had the satisfaction to perceive, that the dark-boding sadness, which bowed down her soul, at my first entrance into the parlour, was succeeded by a gleam of pleasure, and a full manifestation of the natural lightness of her heart. To give more force to my objections against this destructive, debasing, annihilating system, I suggested the propriety of referring to the most learned and celebrated writers on the Divinity of Christ, and wrote on a slip of paper the names of such as I could recollect. A passing thought was occasionally interchanged, in regard to our educational prepossessions in favour of the religious creed, we had been taught in childhood. We were associated with different denominations, whose primary doctrines were essentially similar, but whose exterior modes of worship were characterized with obvious dissimilitude. And although she was not controlled by any of the selfish and execrable motives of mean, ice-hearted bigotry, yet she was not altogether uninfluenced, by the force of early associations. She preferred the ceremonies of the church, in which she was baptized, and where her parents worshipped.

Our conversation turned on the subject of practical, regenerating Godliness, which at once opened a wide scope for useful and pleasing intercommunication of thought. I soon found that she had been faithfully instructed in the principles of rigid morality, but left ignorant of the indispensable doctrines of faith, repentance and sanctification. Being a mere novice in this heavenly science, I could not unfold the absorbing and sublime truths, which constitute its basis, in that terse and eloquent mode, which a teacher in the school of Christ can impressively adopt. My remarks were chiefly confined to a descent on the unmingled, super-lunary bliss which succeeds the consciousness of absolved guilt, and the incomparable advantages enjoyed by such as are truly the children of God. In doing this, I drew a circumstantial contrast, between the most felicitous condition in which an unregenerate man can be placed, and the most servile and pernicious state, to which a sincere christian can be reduced. By this, I attempted to prove that the privileges of the righteous are so superior, that every unbiased mind, must promptly assent to the necessity of immediate acceptance of salvation from sin.

I further observed, that no person could examine the eventful and dark history of man, with any degree of attention and impartiality, without believing that he is fallen from his estate of primal innocence and peace. "A being," said I, "led heedlessly by untoward passions into the

commission of violence and murder on his species, treasonable rebellion and blasphemy against his Creator, and sometimes to self-immolation on the altar of some idol-whim, could not have been created such by an infinitely wise and good Spirit, but must have incurred this state of lamentable degeneracy and bitter woe by his own wilful disobedience. Our unsanctified passions are not more indocile than our affections, which are restless, wayward, capricious and persisive in their affiances to objects, utterly beneath the regard of an immortal spirit. This is not an exaggerated depiction of human depravity, but a faint sketch in comparison of the full length portrait drawn by the unerring pencil of Him, who anatomizes the heart, and detects its scarlet iniquities. In what black and frightful colours does he paint the wickedness of man,—sufficient to strike every soul with terror, and cause Earth to weep over the disgrace and misery of her inhabitants. "There is none that doeth good, no not one." "The imaginations of the thoughts of the heart of the children of men, are only evil and that continually." What strong and graphic language! The very fignment of every conception, the very spring head of every affection, the very motive of every action is only evil, and that so long as the heart is unrenovated by the operations of grace.

"How then can we escape the righteous vengeance of Him who says, 'cursed is every one that believeth not on the Son,' unless we discard all doubts in reference to the Divine nature of Christ, and receive him as our all powerful Redeemer. The gospel knows no other means of access to the throne of mercy, no other pathway to the paradise of God, than that which is crimsoned by the blood of Jesus; and although some daring and self-elated men may attempt to construct a variety of by paths, diverging into the region of unallowed joys, by which they may vainly expect to arrive at the residence of happy spirits, yet they will be wofully deceived, when they come to the border of that darksome wilderness where the fire burns, that is unquenchable.

"Moreover, it is no solid objection, to the plan of redemption, barely to assert, that finite intelligence cannot compass the reasonableness of its design, the vastness of its provisions, and the incomputable value of the sacrifice, that procured it. Man, a mere worm of the dust, can only gaze on an atom of the universe, and only for a few seconds, ere death sweeps him into the unescapable gulph of Eternity. He cannot comprehend the wonderful process, by which a single grain of wheat is produced, or the little oval acorn enlarged into a majestic oak, whose tough sinewy arms wrestle with the tornado, and often remain uninjured by its most furious attacks; and yet, in the pride of degenerate nature, he will even dare to question the justice and wisdom of his Creator.

"Ethelia, look upon the setting sun, as he is painting the drapery of the gossamer clouds, with radiant tinctures of gold and purple, and contemplate in him a lesson of wisdom. He has been pouring forth a flood of light for six thousand years, and still his rays are undiminished in fervency and brightness. Whence has he been so continually and abundantly supplied? Philosophers have started numerous conjectures, without affording satisfaction to the inquisitive mind. We say, God, by an invisible and steady agency, preserves his unabated splendour and sustains him in his orb. We know not of what his vast substance is composed, and yet dying sinful man, will attempt to draw his cancelling pen over many of the brightest and most heart-cheering truths of revelation, because his poor earth-bound reason cannot adequately understand and appreciate their character. You, therefore, obviously see that we might with as much propriety attempt to deny the existence of the sun, because we cannot fathom the mode of his being, as to deny the existence of the Sun of Righteousness, because we cannot scan the miraculous manner of his incarnation. This is bringing the question to a fair issue, and I will now leave it to your consideration until my next visit."

Thus, concluding my remarks, I bade her good evening, and walked to the battery to catch the invigorating breeze that came fresh from the broad bosom of the ocean.

USELMA.

## TO BLOSSOMS.

Fair pledges of a fruitful tree,  
Why do ye fall so fast?  
Your date is not so past,  
But you may stay here yet awhile,  
To blush and gently smile,  
And go at last.

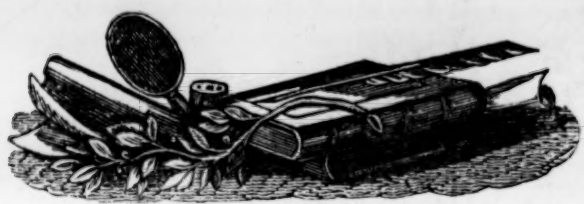
What, were ye born to be  
An hour or half's delight,  
And so to bid good night?



'Twas pity nature brought ye forth  
Merely to show your worth,  
And lose you quite.

But you are lovely leaves, where we  
May read how soon things have  
Their end, though ne'er so brave:  
And after they have shown their pride,  
Like you, a while, they glide  
Into the grave.

HERRICK.



## BALTIMORE:

FRIDAY, AUGUST 12, 1831.

We are happy in being able to announce, that a meeting was held in St. John's Church, Liberty-street, on Thursday evening, August 4th; for the purpose of organizing a General Home-Missionary Society, for the Methodist Protestant Church in the United States.

Dr. Francis Waters having taken the chair, and Mr. J. J. Harrod being appointed Secretary, the meeting was opened by prayer. The Constitution was then read, and a short address, explanatory of the constitution, and emphasizing the importance of its objects, was delivered by Dr. S. K. Jennings.

After this, 47 persons organized themselves into a Society, under the constitutional articles previously read.

The following two articles, by some means, were omitted in the publication of the Home-Missionary Constitution. They are inserted now as articles, 14th and 15th, so that what was termed the 14th article, should be read the 16th:—

### XIV.

Any Circuits and Stations, which may be organized by the Missionaries from the board of Managers, and which may be able to reimburse the funds expended by the society for their benefit, shall be respectfully requested to do so, and to remit the same by such conveyance as shall be specified by letter from the corresponding secretaries.

### XV.

The General Conference shall have the privilege to elect six delegates, to attend the Annual Meetings of this Society. They shall renew their elections at each of their regular sessions, and the persons so elected shall continue in office until the next succeeding General Conference.

The following persons were chosen officers for the ensuing year:—

#### PRESIDENTS:

Rev. Eli Henkle, | Rev. Asa Shinn.  
Dr. S. K. Jennings, |

#### VICE-PRESIDENTS:

Rev. Dr. French, | Rev. Dr. F. Waters,  
Cornelius Springer, | William Hill,  
John Smith, |

#### CORRESPONDING SECRETARIES:

Rev. J. R. Williams. | Mr. John J. Harrod

#### RECORDING SECRETARY:

Gamaliel Bailey, jr.

#### TREASURER:

David Herring.

#### MANAGERS:

Wm. S. Stockton,	William R. Steuart,
K. S. Cropper,	Wm. Rusk,
P. B. Hopper,	Wesley Starr,
David Ayres,	H. Willis,
Gideon Davis,	John Clark,
John Chappell,	Henry C. Dorsey.

## SAYINGS OF ANCIENT PHILOSOPHERS.

Solon, being asked what state was the most polished, answered, "that, in which men pursue the reparation of an injury done to another, with as much zeal as if themselves were the sufferers."

It was the advice of Bias, to live always, as if we were to die every moment and as if we were to live forever. "What flatters most?" said he—"Hope. What pleases most? Gain. What is most difficult to bear? Reverse of fortune."

It was a strange opinion of Anaxagoras, that the sky was composed of stone,—and the sun a hot iron, somewhat larger than Peloponnesus! There was more wisdom in his reply to one, who deprecated a death in a strange land; "there is no place, said he, whence there is not a road to the other world."

Empedocles, the Sicilian, thought the moon a plate, of the figure of a quoit, and the sky to be a kind of chrystal.

Query—If we were to adopt the definition of Antisthenes "that wisdom alone is nobility," would not the yeomen and nobles of the present day change places?

"What gains a man by lying?" said Aristotle, "disbelief when he speaks the truth. What is most effaceable? Gratitude. What is hope? A waking man's dream. What a friend? One soul, animating two bodies."

Diogenes used to say, that a rich, ignorant man was a sheep with a golden fleece. Observing a young man blush, "courage!" cried he, "my child; it is the colour of virtue."

## CURIOUS FACTS.

Rev. Cornelius Springer states, in the Cincinnati "Correspondent" of July 30th, that "the Protestant Methodists have in this neighbourhood, (Harrison co.) four good brick meeting houses: and the two farthest are not more than ten miles apart. One at Mountpleasant, one at Harrisville, one at McCoy's, and the other at Georgetown, above. The Episcopal preachers have withdrawn their regular appointments from the villages above named, though two, if not all of them, were Sabbath preaching places in the old church."

The evil and false prophets, who so largely infect the Episcopal Methodist Church, should now be silent.

"LUTHERAN OBSERVER" is the title of a semi-monthly periodical, just issued in Baltimore, under the editorial superintendence of John G. Morris. We understand that it will be the organ of the Lutheran church, and of course, devoted chiefly to its interests. It is not intended, however, to be an exclusively partisan publication. "We desire," says the editor, "to hold communion with all who love the Lord Jesus Christ in sincerity;—and though the largest portion of our paper may be occupied by the affairs of our own church, yet it will not be, because we think that, of all others, the temple of the Lord are we." Good principles—we wish him success.

## CAMP MEETING.

CARLISLE, July 19th, 1831.

The Camp Meeting for this circuit, (Shippensburg) will be held on the land of Col. John Urie, in Shearman's Vally, Perry County, Pa. six miles west of Landisburg and about 20 miles N. W. of this place, to commence on Friday 9th Sept. next.

JAS. H. DEVOR.

## WASHINGTON MEDICAL COLLEGE OF BALTIMORE.

The usual courses of lectures will commence on the last Monday of October next, and continue four months.

Horatio G. Jameson, M. D. on Surgery and Surgical Anatomy.

Samuel K. Jennings, M. D. Materia Medica and Therapeutics.

Wm. W. Handy, M. D. Obstetrics and the diseases of women and children.

James H. Miller, M. D. Theory and Practice of Medicine. Samuel Annan, M. D. Anatomy and Physiology. James B. Rogers, M. D. Chemistry.

The faculty of this institution have resolved, that they will adopt regulations similar to those of the medical college connected with the University of Maryland, that is to say, they require that each student, before he can become a candidate, shall attend lectures two winters; and during that time take all the tickets once. A course in any other respectable college, will be considered equal to one in this.

The fees are each ticket \$15. Matriculation ticket \$5. For dissecting rooms \$5. Diplomas \$10.

We are authorized to say, the above regulations will not necessarily exclude meritorious young men, deficient in funds, from customary privileges.

## TO CORRESPONDENTS.

What has become of Nathaniel? We are the best judges whether our correspondents "write too much." When they do so, we will inform them: till then we cry, "there is yet room."

"Sosthenes" is welcome.

"B. W. R." and "Veritas" shall be published.

## CORRESPONDENCE.

For the Methodist Protestant.

MARYLAND.

Camp Meeting at Easton.

CLINTON HALL, July 29, 1831.

Dear Sir,—After a fatiguing ride of about twenty-five miles, we arrived safely in Centreville on Wednesday night, from the Camp Meeting near Easton.

The meeting was an excellent one, and I do not remember that I have ever before seen a camp-meeting commence, continue and close with such general engagedness. So far as I could ascertain, there were between thirty and forty conversions among the white people; and very many of our brethren and sisters were abundantly refreshed by the presence of God. The preaching was excellent, and great solemnity sat upon the congregation from time to time during the delivery of the word. Brothers Forrest, Henkle, Stier, Wallace, Bamber, Hanson, and Stockton, preached. Brothers Cox and Varden, at their own earnest solicitation, were excused from preaching; but were very active and successful in the tents.

My class met at Centreville yesterday afternoon and eight of the young converts came forward and joined Society. Two more will join us at our next meeting; several others are awakened and are earnestly seeking the knowledge of the forgiveness of sins. I did not understand how many would join in Easton; but I suppose there will be more there, than here. Some of the converts, of that meeting will join in Baltimore, and some at St. Michaels. So I think I am probably below the mark in estimating the number of conversions.

A curious coincidence happened in the preachers' stand one morning during the meeting. In conversation with three old and respectable preachers, I learned they were members of the very first classes formed in their respective neighborhoods. Mr. Forrest said he joined the first class which was formed in the county in which he lived; Mr. Dugin was a member of the first class in Talbot county, and Mr. Hanna belonged to the first class ever formed on Fell's Point, Baltimore. These old gentlemen continued without reproach in the old Methodist Church, as preachers, until they were satisfied from the expulsions in Baltimore, Cincinnati, and other places, that it was time to attach themselves to the new Church, founded upon the rights of man and retaining all that was excellent in primitive methodism. They then, of their own accord, withdrew from the M. E. Church and joined the associated Methodist Churches.

I am glad to have it in my power to acknowledge the kindness of two of the stewards, in the old Church, in Queen Ann's Circuit, who very cheerfully loaned their tents to accommodate our company. One of them, in his letter granting us his tent, expressed a hope that our meeting would be a good one, that our preachers might be filled with the Holy Ghost, and be successful in winning many souls to Christ, and that our members might be greatly blessed with the outpouring of the Holy Spirit; or in words to this amount. How much more christian-like is such conduct, than that manifested by some of their preachers, who "persecute us and say all manner of evil against us falsely." Our course is to live in harmony with all, who will treat us as brethren; and whilst we shall be solicitous to maintain our peculiar



principles, we should be willing to cultivate peace and good will towards all people, notwithstanding they may differ from us in opinion. Let us drive bigotry far from our borders. In haste, very respectfully yours,  
P. B. HOPPER.

## VIRGINIA.

Extract of a letter from Rev. B. Burgess, dated  
Northumberland county, July 18, 1831.

It affords me inexpressible pleasure to be able to inform you, that at some appointments on this circuit, the work of the Lord, in awakening and converting sinners, is progressing gloriously. It is a rare thing for us to have a meeting here of late, without more or less of the manifested presence of the Divine Being. Last Sabbath my son attended at Wicomoco church, and at night, at a neighbor's house, where five professed to experience a change of heart. Truly, these are times of refreshing from the presence of the Lord.

For the Methodist Protestant.

## PENNSYLVANIA.

Shippensburg Circuit, July 19, 1831.

DEAR BROTHER,—I am happy to inform you that the work of God is prospering throughout the circuit, in which we have 24 appointments. We have formed three new classes since I came on here, and have taken into the other classes several persons, some of them from the M. E. Church, and some from the world.—During my last tour, the presence of the Lord was manifested in a most powerful manner in many places; sinners were awakened and brought to see their condition by nature, and some of them professed to find mercy at the hand of God.

On the 25th and 26th of June last, our first quarterly meeting for this circuit, was held at Newburgh. It was well attended by our brethren, and the congregations were large and respectable, notwithstanding the inclemency of the weather. The word of God took effect; indeed it was a glorious time; there was a mighty shaking among the dry bones. Four persons professed to be happily converted to God, and, if I may judge from the apparent earnestness and solemnity of the people, much good was done, that will be seen hereafter.—Brother Henkle was with us, and laboured with his usual zeal and fervor; he was much comforted, and indeed the mercy and loving kindness of God was visibly manifested to the comfort of all present, who love God.

On the 17th July, it being the Sabbath of the Lord, we had a good time: five or six were cut to the heart, and three professed to be comforted and joined Society. At five o'clock in the evening of the same day, I preached to a very large and respectable congregation, in a friendly grove about a mile from Carlisle. The people were accommodated with a few seats, taken there by our brethren in the town, and truly we had a gracious season. We have good prospects in this region; the members of our Church are quite spiritual and much united.

Yours,

GEO. D. HAMILTON.

## CONVENTIONAL PROCEEDINGS.

(Concluded from page 200.)

The Chairman of the committee on the constitution reported an article entitled "Discipline Judiciary," requesting that it might be acted upon; and, if passed, be numbered Article xv. The article was then read, amended and adopted, and reads,

## ARTICLE XV.

## DISCIPLINE JUDICIARY.

I. Whenever a majority of all the annual conferences shall officially call for a judicial decision on any rule or act of the general conference, it shall be the duty of each and every annual conference to appoint, at its next session, one judicial delegate, having the same qualifications of eligibility as are required for a representative to the general conference. The delegates thus chosen, shall assemble at the place where the general conference held it last session, on the second Tuesday in May following their appointment.

II. A majority of the delegates shall constitute a quorum; and if two-thirds of all present judge said rule or act of the general conference unconstitutional, they shall have power to declare the same null and void.

III. Every decision of the Judiciary shall be in writing, and shall be published in the periodical belonging to this church. After the Judiciary shall have performed the duties assigned them by this constitution, their powers shall cease;

and no other judiciary shall be created until after the session of the succeeding general conference.

The following article in the report of the committee, was now taken up and numbered xvi. and passed without amendment.

## ARTICLE XVI.

## SPECIAL CALL OF THE GENERAL CONFERENCE.

I. Two thirds of the whole number of the Annual Conferences, shall have power to call special meetings of the General Conference.

II. When it shall have been ascertained that two thirds of the Annual Conferences have decided in favour of such call, it shall be the duty of the Presidents, or a majority of them, forthwith, to designate the time and place of holding the same, and to give due notice to all the Stations and Circuits.

The last article of the constitution was then taken up, which reads in the report thus:

## ARTICLE XVII.

## PROVISION FOR ALTERING THE CONSTITUTION.

I. The General Conference shall have power to amend any part of this Constitution, except the second, tenth and fourteenth articles, by making such alterations or additions, as may be recommended in writing, by a majority of the whole number of the Annual Conferences next preceding the sitting of the General Conference.

II. The second, tenth and fourteenth articles of this Constitution shall be unalterable, except by a General Convention called for the special purpose, by the General Conference, or a majority of the whole number of the Annual Conferences next preceding the General Conference, which Convention, and all other Conventions of this Church, shall be constituted and elected in the same manner and ratio, as prescribed for the General Conference. When a General Convention is called by the Annual Conference, it shall supersede the assembling of the General Conference, for that period; and shall have power to discharge all the duties of that body, in addition to the particular object for which the Convention shall have been assembled.

Brother Holcomb moved to strike out the word "a majority" in the first section, and insert "two-thirds." Agreed to. The section was then adopted as amended.

Brother Davis moved that the words "the general conference, or a majority," be striken out of the second section, and "two-thirds" be inserted. Agreed to.

The second section was then adopted as amended, and the whole article was passed.

The first article of the constitution, which was laid on the table on the 5th instant, was now taken up.

Brother Shinn moved to fill up the blank with the words, *The Methodist Representative Church, comprising all the Associated Methodist churches.*

While this motion was under discussion, Dr. Waters, the president of the convention, called Dr. French to the chair, and expressed his views in opposition to the word Representative, proposed by brother Shinn, and in favour of introducing the word PROTESTANT.

Brother Avery then moved to amend the amendment by substituting the word protestant for representative.

The question being put, was carried unanimously. The article was then adopted, and reads, "This association shall be denominated, THE METHODIST PROTESTANT CHURCH, comprising the Associated Methodist Churches."

The constitution was read and adopted, and ordered to be printed.

Dr. Jennings obtained leave to offer the following, which he proposed as an additional article of the constitution.

Any minister of the Methodist Protestant Church, not properly itinerant, having satisfactory gifts and qualifications for usefulness to the church, who shall report himself to the Annual Conference as willing to be accountable to that body for his official conduct, and labour regularly and gratuitously in concert with the plan of the circuit or station, within the bounds of which he may reside, upon a vote of the conference in his favour, shall be admitted to a seat, and his name shall be enrolled as a member of the conference.

The question being put, was taken by yeas and nays, as follows:

Yeas. D. Bromley, S. Budd, B. Burgess, R. A. Blount, B. Capel, J. French, S. Hutchinson, S. K. Jennings, S. Linthicum, M. King, D. McLeod, M. Nelson, B. Richardson, D. Zollkoffler. 14.

Nays. C. Avery, G. Brown, K. S. Cropper, E. Crutchley, Wm. Doughty, J. Foster, C. Finney, W. W. Hill, J. J. Harrod, E. Henkle, H. R. Harrold, W. Harris, C. Kennon, A. McCaine, H. S. Naudin, T. W. Pearson, W. C. Pool, J. S. Reese, J. Smith, T. H. Stockton, W. S. Slater, B. Starke, A. Shinn, C. Springer, E. Tucker, W. S. Thorne, J. Webster, F. Waters, J. R. Williams. 29.

So the motion was lost.

## MISCELLANEOUS.

## HEART STIRRING INCIDENT.

The Baptist Register closes an interesting account of the late Anniversary of the alumni and friends of the Baptist Theological Seminary at Hamilton, by relating the following occurrence:—

"The conclusion of the anniversary was rendered deeply affecting, by the following circumstance. William Brown, son of Dr. P. P. Brown, appeared before the Society, and related his experience, and his conviction that God had required him to labour in Burmah.—He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and he is now determined to live and die, (if God will,) in Burmah.—The pecuniary circumstances of his father not allowing him to give the lad such an education as was necessary, he, after his son had ceased speaking, 'gave him up to God, his cause, and his people;' at this moment, Deacon Jonathan Olmstead came forward in the fervour of Christian philanthropy, and declared before the people, that he adopted the lad as his son to educate, and so far as human means are concerned, prepare him for Burmah; and hoped 'hereafter to meet him and many more Burmans who should be converted through his instrumentality, around the throne of God.' The scene was touching beyond description; and by many, while memory retains her seat, will not be forgotten."

[Presbyterian.]

## PUBLIC PREACHING.

Simplicity, with earnestness, is the only style of speaking which becomes the minister of the Gospel.—The one will enable the preacher to convey the truth to the understanding, the other will give him the command of the heart. Impressed himself, he will impress others, and what he clearly understands he will make intelligible to his audience. These are the things which the conscientious preacher should study, and they constitute the power and charm of pulpit eloquence.—Thousands will hang upon his lips when he preaches, not to be dazzled or amused, but to be convinced of their danger or led to a remedy. His popularity will arise chiefly from his impassioned earnestness and solemnity. His hearers will have no opportunity to be thinking of the man, or any thing about him, while he speaks. Their thoughts will be fixed on themselves or on Christ, and when they leave the church, they will be compelled to speak and think of the delightful subject which has been brought before them.—Rev. Wm. Orme.

## TO THE WINDS.

## CLARE.

Hail gentle winds! I love your murmuring sound;  
The willows charm me, waving to and fro;  
And oft I stretch me on the daisied ground,  
To see you crimp the wrinkled flood below:  
Delighted more as brisker gusts succeed  
And give the landscape round a sweeter grace,  
Sweeping in shaded waves the ripening mead,  
Puffing their rifled fragrance in my face.  
Minstrels of Nature! ye are doubly dear  
Her children dearly love your whispering charms:  
Ah, ye have murmur'd sweet to many an ear  
That now lies dormant in Death's icy arms,  
And at this moment many a weed ye wave,  
That hides the bard in the forgotten grave.

## SLAVE TO A TEMPERANCE SOCIETY.

A respectable young man, son of a wealthy farmer, married and commenced the career of life for himself under very auspicious circumstances. He was industrious and prosperous, and his affectionate wife blessed him with several fine children; but, unfortunately for him, a man came into his neighbourhood, and opened a tavern. The farmer, from the power of social feelings at first, and then from habit, and finally from appetite, visited the tavern more and more frequently, till by imperceptible degrees he became intemperate—and consequently his property began to waste away, and in a few years he was a bankrupt and a miserable sot, and his wife and children were destitute. For several years he continued in this degraded condition, hanging about the tavern which had been the cause of his ruin, and performing the most menial offices for the sake of the liquor which he got. At length the news of the temperance movements reached the place, and the tavern keeper of course began to rail about them. The unfortunate farmer suffered the tavern keeper to think for him, and he too raised his voice against temperance societies.—



But by and by a movement was made in the place where the tavern was, and a temperance society was formed. This caused the unhappy farmer to reflect, and he began to think for himself, and very soon abandoned totally the use of all intoxicating liquors, and became a sober man, and went and desired to become a member of the temperance society. The society, however, declined receiving him, and advised him to prove himself first, and see whether he could sustain his resolution. This he did so perfectly for several months, that the society, on a second application, received him. Not long after this, two men came into the place to transact some business with him, and sent for him to come to the tavern. After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged, but he refused. The tavern keeper, who stood looking on, now interrupted them with a most taunting and bitter reproach upon the farmer. "He dares not drink! he is not his own man! he is a slave to the temperance society! he is not capable of thinking and acting for himself, and so he has sunk into the base condition of a slave, and has got masters to take care him, and keep him from drinking." The unhappy man felt the reproach keenly, but it neither kindled his wrath, nor shook his resolution. With the tears of tender emotion moistening his eyes, he turned and fixed a steadfast look upon the tavern keeper, and with a gentle but decided tone thus replied to him: "Sir, if I am now a slave to the temperance society, remember that I was for many long years a slave to you. And you was a cruel master to me! You kept me in bitter bondage, in most ignominious vassalage! You found me in prosperous circumstances, surrounded by competence and all the tender charities of a domestic life—a happy husband, and father, and a contented man. But you robbed me of my possessions, and respectability, and peace! You blighted all my domestic endearments, and brought poverty, and disgrace, and wretchedness upon my family; and the property which would have sustained my wife, and fed and clothed and educated my children, you took away from me for the poisonous means with which you enslaved me. Indeed you were a cruel master! But, sir, I am your slave no longer! I am certain that the temperance society cannot hold me in severer bondage than you did. It cannot rob me of so much as you did; and therefore, if I must be a slave, I will be a slave to the temperance society." I need not tell you that the tavern keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family round him again, and by industry and frugality was able to support them comfortably; and peace returned to that family where adversity and suffering long had reigned.

[Genius of Temperance.]

#### YOUTHS' DEPARTMENT.

*The Life and Fatal end of John Langhorn, in an ADDRESS TO THE YOUNG.*

By the Rev'd T. Mortimer, A. M.

It was one rule of the great apostle, "If by any means I might save some." I am now about to pursue a different course to any that I have ever pursued with you before. I have announced my intention to address myself to young persons; and I have particularly in view that interesting class which are from the age of fifteen to twenty-five, to whom the world, at this season is presenting all its gaities, and all its follies, and is inviting them to come and partake of its banquet.

The sermon which I have to preach to you will not be an explanation of my text in mere words. No: I shall take a single fact, and a most interesting and affecting one it is, and, looking up to God for his blessing, I shall bring before you the case of an interesting and intelligent youth, who left his God, forsook his ordinances, and afterwards, when between thirty and forty years of age, was overtaken by the law of the land, and suffered an ignominious death for his crimes, but who, nevertheless, through Jesus Christ, as you will hear, found mercy at the last. This shall be my sermon, at least the principal part of it: yes;—I will call up, as it were, the sleeping ashes of the dead; and I beg, therefore, your serious attention.

I adopt this course in the hope that what you may fail to receive in those remarks which, from time to time, I and my brother and fellow-labourer over you in the name of the Lord, bring forward, you will be disposed to receive when they come before you rather in the way of history or narrative, than of direct precept.

The subject of my present remarks is *John Langhorn*, a young man who, for forgery committed in the army accounts, was sentenced to death, and executed on the twenty-fifth of February. He was born of respectable

parents in a remote county of the north. His education was decent; and at about the age of seventeen he was sent out to the West Indies. There, after some time, he caught the yellow fever, and while under its debilitating effect, uncertain what the event might be, his conscience told him that he was unfit to appear before a holy God. It pleased God, however, to restore him at that time, and he returned to England, for the purpose of re-establishing his health. A short time after he sailed again for the West Indies, and acquitted himself so much to the satisfaction of his employers, by his industry and intelligence, that he obtained the management of two or three estates, and was evidently rising in the world above his expectations.

He entered, however, into money transactions imprudently, and, on his return to England, found that he had such pecuniary claims to satisfy, as deprived him nearly of his all. His habits of life, thus far, had, by no means, fitted him for quietly submitting to those inconveniences to which he was now subjected. He assumed an appearance which he could ill-support—mark this, young man—he assumed an appearance which he could ill support, and, after being guilty of one act of gross criminality which, from delicacy to the survivors, it is not expedient to mention, his extravagancies brought him to poverty, and he enlisted in the army.

Being a young man of prepossessing appearance, and of talents superior to his situation, he was raised from the lowest condition, and placed in a confidential situation as clerk in the military depot at Maidstone. By this situation he acquired an ample competency, but, at the same time, it gave him too great a facility for supplying himself plentifully with money; and there was but little risk of an immediate detection. He became a gamester, a cock-fighter, a sportsman—keeping many dogs, for which he paid extravagant sums. One of his dogs cost him 20l! He also freely indulged in the gratification of his lusts, whatever misery he might occasion either at home or abroad. While such were his habits, can it be matter of wonder that his purse soon became exhausted? In order to replenish it he drew various sums to a large amount during the last three years of his life, which he contrived to pass through the books, relying for impunity on the usual distant examinations to which the army accounts were then subjected. Mark his description of the first forgery he committed; "O, what did I endure," says he, "before and after the first fraud was committed! I took the book into my hand, and then threw it away again, and for the first day prevailed. On the second day my pecuniary distresses became more urgent, and I at once performed the desperate act;—and now, what would I not have given to have had it undone? I went on, however, in my extravagance still defrauding the public; but my desire and hope was (I will repeat that again; for I believe many who commit forgery indulge the same hope) *my desire and hope was to replace the sum taken*. For this purpose, I speculated largely in the lottery, bought ticket after ticket, but God disappointed me in all my struggles to disentangle myself, and that for the merciful purpose of bringing me to the condition in which you now see me." His state, during the whole of this season, appears to have been very miserable. His conscience gave him no rest day nor night. If he saw a Bible in his poor wife's hand, he would become enraged, and insist on her not reading that book. He blamed her for going to church. He would suddenly rise out of bed, walk about his chamber, strike his forehead, and cry out, Oh, what a wretch he was. "I once dreamed," says he, "that I was in the company of my father and mother, and suddenly the officers came in to take me before their face: but I awoke in my fright. I often thought of destroying myself, but God graciously prevented me. I began to feel that God would bring all home to me at last." And God did! At length the hour of detection arrived, but it arrived sooner in his anticipation than it did in reality. This gave him an opportunity to escape; but he often said, "I see the hand of God most evidently; he never intended that I should escape." He, however, made his escape for the time, in a chaise, taking with him his wife, and, though she was amazed at his conduct, he refused to explain it to her. His favorite dog, his gun, his portmanteau, also accompanied him. As he passed the barracks at Maidstone his face was pale with anguish! his whole deportment bespoke a heart deeply agitated; sometimes holding on his course in the most determined silence, and, at others, breaking forth in all the extravagance of the most impassioned sorrow.

Arriving at London, he went to one of the most public inns, from which he could easily be traced, and took a place in the mail for Lancaster, still accompanied by his dog, gun, and portmanteau, with his name engraved at full length, by which he gave the most plain traces, both of his person and route. On his arrival at Lancaster, he intended to go on board a vessel which was to

sail the next morning for the West Indies; but, as he was passing through the streets, he saw the mail on the point of going out of town. An uncontrollable desire seized him at this moment to retrace his way to London. He obeyed the impulse, and still attended by the same fatal accompaniments, took his place for London. He stopped at Derby in his way, and, as he was about to fulfil an engagement of dining with a friend, he was traced by his favourite dog, and taken into custody.

He had now no hope of escape; he knew that he was guilty and that his guilt could be easily proved. It was no small blessing to him that he arrived at this state of mind at an early stage of his confinement. He was tried, convicted, and condemned; and there seemed to be no doubt that the sentence would be carried into execution.

He was now removed to the south side of the prison—that part appropriated for the condemned, and it was here, in this solitary cell, on the first night after his confinement, that all the awful realities of his situation burst upon him. "I was shut out of the world, (he says,) and I threw myself on my knees before God, who alone could help me. I asked him to pity me and save my soul." About this time a young man, then at college at Cambridge, who had been one of his school-fellows in their boyish days at their native place, heard of his distressing situation; and, full of interest for his soul, wrote to him affectionately, requesting him to think of his eternal welfare, and at the same time pointing out to him the striking fundamental doctrines of the gospel. He returned an answer to this letter, but it was of an unsatisfactory nature. His ideas were evidently confused by the desires of this world. He was visited by another gentleman who had been the instrument, in the hands of a gracious God, in turning another poor criminal from the error of his ways, nor were his pious efforts unblest in the two or three visits he paid him. Langhorn was also visited by a clergyman. The representations of Scripture truth which by these exertions had reached him from so many channels, appeared beginning to produce an impression upon his mind. More than a week after his condemnation, I was requested, the ordinary being indisposed, to preach what is called, "The *Condemned Sermon*," to seven poor men, who were to suffer the sentence of the law the following Monday morning. The persons for whom the sermon was intended, although intreated to attend, persisted in refusing. Langhorn, however, was present, and was observed to pay particular attention. He told me afterwards that he wished much to request me to attend him; for the doctrines I preached just suited his lost case. About a fortnight after this, his kind friend at Cambridge, although unknown to me, wrote, requesting me to visit Langhorn. On Sunday, the 21st February, I saw him for the first time in prison. The report had been made to the king on Saturday, and out of the seventeen, capitally convicted, he alone was left for execution. This was no more than he expected. He received me most kindly, but under very evident depression of spirits. My first interview with him was short and interrupted, but I was much impressed with his ardent desire to have done with the world, and to attend to the things which concerned his soul. On repeating my visit on Monday, I learned from him the chief particulars of his life, some of which have been already detailed.

He had never, he said, been happy; his conscience was always burthened. From his first illness in the West Indies to that hour he knew not what happiness was. "I have forsaken God (said he) and he has let me come to this pass;" and, describing his leaving England for the West Indies the second time, his voice became suddenly convulsed with emotion. "That was the very day, that was the very day (he exclaimed) after my poor dear mother was buried?" His mind seemed to grasp the holy retrospect of those days when he was blessed with a mother's instruction, and to contrast with them his present state. At first his tears seemed to say, "O, what would she say could she see me now!"

After he had thus informed me of his life, I pointed out to him at full length the great fundamental doctrines of the gospel—the nature and necessity of true repentance and of faith in a crucified Saviour. After pressing these views upon him—which he seemed prepared to admit, as those which alone could save his soul—we ended our interview with prayer, in which his mind seemed to be seriously engaged. From the full disclosure he seemed desirous of making—his confessions of and his lamentations for sin—his complaint of his own obduracy—the suitableness which he saw in the scheme of gospel mercy to save even the vilest, and his desire to accept salvation as a free gift and without price—I began to indulge a hope that my poor labours might not be in vain, and having put one or two tracts into his hand I left him.

[To be continued.]





## POETRY.

For the Methodist Protestant.

## MIDNIGHT THOUGHTS.

The moon is just peering above the tall pines,  
And the white, rolling clouds o'ercast the bright sky,  
Ev'ry song-trilling insect in slumber reclines,  
While the owl of the woods hoots her sad monody.

How doleful the note that moans in the trees,  
How silent the chamber in which I compose—  
The moon-silver'd leaves scarce move on the breeze,  
Nature's stillness doth rival the grave's sad repose.

'Tis the hour of reflection, calm, solemn, and deep,  
When our minds can review the course of our lives,  
And cause us to joy or to painfully weep,  
As conscience her sentence impartially gives.

O minutes are pinioned with Time's rapid wing,  
Swift wending their flight to Eternity's throne;  
Our spirits ere long must with Cherubims sing  
Or wail loud with devils forever undone.

Then let us consider the words of full sense,  
Which the precepts of Jesus so strongly enjoin,—  
"Watch," prayerfully "watch," before you go hence,  
That Death may admit you to glory divine.

Our Saviour invites us to taste of his love,  
By repentance, and faith in his merits alone;  
Oh may we inhabit his kingdom above,  
And hear the blest plaudit, "my servants—well done!"

M—L.

For the Methodist Protestant.

Mr. Editor,—If you think the following extract  
worthy of notice, I shall be pleased to see it in your  
very useful paper. With sentiments of respect, &c.  
yours, J—.

"WATCHMAN! WHAT O' THE NIGHT!"  
(An Extract.)

Methought I saw a wretch condemned to die  
In the abodes of everlasting death,  
His doom was sealed and hopelessly he sunk  
To drink the galling bitterness of hell.  
The world and time, with never-varying wing  
Rolled onward, and a thousand years flew by  
And then I saw the wretched spirit rise  
High on a billow, and I heard him shriek  
In agony—"Watchman! what o' the night!"  
Heavens arches are all silent, barred its gates,  
And for a moment mute its song of joy,  
But hell's dark caverns thundered with the sound,  
Which answered him—"Eternity!"  
He sunk again in speechless agony,  
And mercy bade me hope to rise no more.  
Time's wing still fluttered over me, and worlds  
Seem'd hastening into cold oblivion,  
Ten thousand years beside had flown away,  
When rising yet again upon a wave,  
High as despair and black as endless death,  
Again he cried, "O, watchman! what o' the night!"  
Then all was hushed—no answer from on high,  
But the sound rolled, and echoed back again,  
From all hell's flaming, serpent-crested vaults,  
"Eternity—thou wretch—Eternity!"  
Frantic, he dashed into the yawning gloom,  
His ears still thrilling with the awful word,  
And all was silent as despair again.

## FOREIGN INTELLIGENCE.

POLAND.

From the Russian Head Quarters at Kleczewo, June 10.

I am under the necessity of announcing to you that  
the Imperial Russian Commander-in-Chief, General  
Field Marshal Count Diebitsch Sabalkansky, suddenly  
died this day at half past 1 o'clock, at his head-quarters

at Kleczewo. Until his sudden attack he had been in  
perfect health, and on the preceding day had been re-  
markably cheerful at table, when, at 2 o'clock this morn-  
ing, he was suddenly attacked by a destructive malady  
which bore unquestionable symptoms of cholera. The  
violent attacks of sickness overcame his powerful con-  
stitution; and after a painful struggle, and with manly  
composure and tranquil resignation, he closed his bril-  
liant and active career.

The army mourns in him a distinguished General and  
a kind guide, who interested himself for all those under  
his command, treated his conquered foe with a noble  
feeling peculiar to himself, and sought to lighten the  
heavy burdens of war to the inhabitants of those districts  
whither his glorious career conducts him.

This afflicting death appears to afford an additional  
proof that the above named malady depends more upon  
the state of the atmosphere and individual disposition,  
than upon contagions, for hitherto not a single case of  
sickness had manifested itself at head quarters.

The General of Infantry, Count Toll, instantly assu-  
med the command of the army.

PARIS, June 22.—"The *Messenger des Chambres* con-  
tains the following on the death of Marshal Diebitsch:  
—"The chagrin caused by the dismissal from his com-  
mand, which immediately preceded this event, joined  
to his excessive indulgence in the use of intoxicating li-  
quors, appears to have occasioned the apoplexy which de-  
stroyed him. Marshal Diebitsch partook of much of  
the character and manners of General Blucher. He  
was rather more capable of combining a plan of tactics;  
but like Blucher, had the complete manners of a soldier,  
and an active spirit. He was a great eater, and had the  
deplorable habit of drinking after dinner several bowls of  
punch, in order, as he said, to promote digestion, and  
keep off the cholera morbus. His military operations in  
Poland were all unfortunate, either from miscalculation  
or bad execution. It is however, but just to take into  
account the unforeseen difficulties by which he was as-  
sailed: in the first instance by the sudden thaw, and after-  
wards by the various insurrections, which cut off com-  
munications. At the same time, thwarted by the Rus-  
sian Generals, who were his secret enemies, and by the  
Grand Duke Michael, a Prince brave as any other sol-  
dier, but incapable of command except upon parade—  
seeing an extensive conflagration in a part of the empire  
lighted by his own faults, or at least vexed by the failure  
of his attempts to pass the Vistula, his mind became dis-  
tracted. A disposition to apoplexy could not but be in-  
creased by so many overwhelming cares, and by the im-  
moderate use of spirits; and the news of his dismissal  
and the substitution in his place of the Russian Paske-  
witsch, must have been a finishing stroke to him. Paske-  
witsch is said to be the perfect contrast to his predeces-  
sor, reserved, cool and sober. He has hitherto only dis-  
tinguished himself by his conduct in the war against the  
Persians, as Diebitsch was only known by his campaign  
against the Turks. There is every reason to believe that  
Paskewitsch, as well as his predecessor, will find in the  
Poles very different warriors from the Asiatics."

## BELGIUM.

The Belgic association and the journals earnestly fo-  
ment discord and urge to war. The Regent and the ra-  
tionals, with equal zeal, endeavor to maintain order and  
preserve peace. A new turn has been given to the ne-  
gotiations between the conference and the Congress by  
the discovery that one of the protocols has recognized  
as Belgium, Ber-gen-op Zoom and a district equal to  
Vimberg, which now belongs to Holland, but which was  
Netherlandic in 1790, the area fixed on by the protocol  
as that at which the state of Belgium is considered as  
a pattern, and to which it is now to be assimilated. In  
Congress, the resources of the state are represented at  
the annual sum of 44,566,211 florins. The Chamber  
has expressed, formally, its disapproval of the events at  
Antwerp, and has renewed to the head of the state the  
exclusive authority to declare war. The first number  
of the Belgic Moniteur contains in its official part a let-  
ter from Surlet de Chokier to Prince Leopold, on whom  
the Regent calls "to conjure the storm, and to avert the  
misfortunes which threaten Belgium, and thence Eu-  
rope." Thousands of persons have abandoned Antwerp  
in despair since the renewal of hostilities. Holland  
was concentrating her forces. The conference, how-  
ever, granted a respite till the 24th, for the final answer  
of the Belgians.

In answer to a deputation of the National Association  
to the Regent, demanding a change of ministers, the Re-  
gent answered, that no step could be taken till after the  
30th of the present month. The Moniteur Belge of the  
21st, contains an elaborate and able article in defence  
of the ministers, and holding out hopes of an adjustment.

## BUSINESS DEPARTMENT.

Remittances and payments, on account, (for this paper,) received since the 30th number, and thankfully acknow-  
ledged by the publisher, from the following per-  
sons, viz:—

W. H. Hayward.	\$2 50	L. W. Jacobus,	\$2 50
Dr. D. H. Bard.	2 00	By J. L. Moody,	\$15
Rev. Nathaniel Ames, for		For himself,	
two years.	5 00	David Locke,	2 50
By L. D. Johnson, \$5, for		Rev. W. P. Melson,	2 50
C. Cears & E. Crocker,	2 50	John Capehart,	2 50
Rev. Lewis Jansen.	2 50	C. D. Stell,	2 50
Vincent Robinson.	2 50	George W. Mulkey,	2 50
Daniel Powers, Esq.	2 50	Mr. McKenziey.	2 50
John W. Moore,	2 50	William Boston.	2 50
Isaac Washburn.	2 50		
Rev. E. Mercer.	2 00		\$49 00
George Homan.	2 50		

## Receipts for Books.

Rev'ds N. Gage and D. Norton. \$10 00

## Receipts for Rev. Dr. D. B. Dorsey.

Henry Nichodemus. \$1 50

## Receipts for M. M. Henkle.

Daniel Powers, for 2 years, \$2 00  
William Stead, do 2 00  
Philip Purrop, for 1 year, 1 00

## LETTERS RECEIVED.

S. Moody, A. Bridge, John Davis Day, S. Hoyt & Co.  
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